as it is, others, that it would be corrupted again; the 'former of these, who conceived the world to be yevo/titvov, but *atciov,* made, but eternal, were none of them Atheists, but all Theists. Such as Plato, whom Aristotle seems particularly to per-stringe for this, who in his Timseus introduceth the supreme Deity bespeaking those inferior gods, the sun, moon, and stars (supposed by that philosopher to be animated) after this manner :

/i/"\ ^ Timse. p. 41.

a *CL* ejuov yevojUEira, a Aura, Sfiovyg 0£,Aovroe, *TO*

Ser F

ju&v *ovv* SeSev ?rav Xurov* roys pjv /caXwc dp/io-

<r(?ev *Kai e %av* ev, Xvetv £0IAgti/, /ca/cou* Si a /cat *ziruirtp* yeyt-

vrjcrfc, aOavaroi juev ov/c ctrre, ovS' aAvroi TO

Tra^uTrai/. ovrt jti5v

things, which are made by me, are indissoluble by trry will; and though every thing which is com pacted, be in its own nature dissolvable, yet it is not the part of one that is good, to will the dissolu tion or -destruction of any thing that was once well made. Wherefore, though you are not abso lutely immortal, nor altogether indissolvable, yet notwithstanding you shall not be dissolved, n6r 6ver die; ifoy will being a stronger band to hold you together, than any thing else can be to loosen yoxu— PMlo and other Theists followed Plato in this, asserting, that though the world was made,

yet it would never be corrupted, but have a post-eternity, Whereas all the ancient Atheists, namely, those who derived the original of things from na ture and fortune, did at once deny both eternities tt> the world, past and future. Though we can-ndt^say^that none but Atheists did this ; for Em-pedocles and Heraclitus, and afterward the Stoics, did not only suppose the world likewise generated,